

CALAMITY, DANGER, AND HOPE.

A

SERMON,

PREACHED

AT THE TABERNACLE IN SALEM,

JULY 23, 1812.

THE DAY OF THE

PUBLIC FAST IN MASSACHUSETTS,

ON ACCOUNT OF THE

War with Great-Britain.

.....
By SAMUEL WORCESTER, D. D.
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SERMON.

MY BRETHREN,

WE are convened on a serious and awful occasion. For many years our nation “dwelt safely, every one under his vine and under his fig-tree.”—Those years are gone.—The sound of the trumpet, and the alarm of war, are now heard in our land. New scenes are opening: scenes in which our earthly interests and hopes are deeply involved, and the termination of which no human eye can see.

“The wide, th’ unbounded prospect lies before” us;

“But shadows, clouds, and darkness, rest upon it.”

At such a time as this, what should we do, but resort to the God of our fathers? To his house we have been called this day; in his holy and dread presence we are assembled. And, my Brethren, we are here, not “for strife and debate”—not to agitate questions which divide and distract the nation—not to examine the public measures which have brought us to the present conjuncture—not to applaud, or to to censure, any class of men, or system of policy; but to consider how we stand in relation to the great Sovereign of the world, to contemplate our concerns as under his administration, to view things in the light of his law and truth, and to commit ourselves, our families and our country to his care. Here then, our passions should be hushed; our prejudices should be dismissed; opprobrious names and odious distinctions should be forgotten; sinister views and worldly influences should be abjured. Our business is with Him in whose holy “sight, that which is highly esteemed among men is abomination.” And if here, in the shade of his sanctuary, at the foot of his throne, undisturbed by the strife and tumult of the world, we can spend but one hour in sober reflection, it may turn to substantial and lasting good.

For myself, little disposed as I have always been, never was I less disposed, than at this moment, to disturb your minds, or to heighten your excitements, in regard to points which have engaged the passions of the country in long and fearful conflict. Were the indulgence admissible, I could utter the feelings of my heart in the language of the pious poet :*

“ Oh for a lodge in some vast wilderness,
 “ Some boundless contiguity of shade,
 “ Where rumour of oppression and deceit,
 “ Of unsuccessful or successful war,
 “ Might never reach me more. My ear is pain’d,
 “ My soul is sick, with every day’s report
 “ Of wrong and outrage with which earth is fill’d.
 “ There is no flesh in man’s obdurate heart,
 “ It does not feel for man ; the natural bond
 “ Of brotherhood is sever’d as the flax
 “ That falls afunder at the touch of fire.”

But I must stand in my lot. I hear the voice of God: “ Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.” This voice I must obey. The *moral* aspects of the times I must faithfully represent. I must declare to you the law and the truth of Jehovah; I must display before you the glories and the terrors of his holy majesty and government; I must proclaim in your ears the sins and the dangers of our land, and point you to the way of safety and peace.—A sacred text suitable to my present purpose may be found in

PSALM LX. 1—4.

O GOD, THOU HAST CAST US OFF, THOU HAST
 SCATTERED US, THOU HAST BEEN DISPLEASED;
 O TURN THYSELF TO US AGAIN. THOU HAST
 MADE THE EARTH TO TREMBLE; THOU HAST
 BROKEN IT: HEAL THE BREACHES THEREOF; FOR
 IT SHAKETH. THOU HAST SHEWED THY PEOPLE
 HARD THINGS; THOU HAST MADE US TO DRINK

* COWPER.

THE WINE OF ASTONISHMENT. THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

THIS Psalm appears to have been composed and sung, on some public and solemn occasion, soon after David had come to the throne of all Israel. In the latter part of the reign of Saul, who, for several years, was more intent on pursuing his hatred against David, than on seeking the welfare of his kingdom, the nation suffered greatly by internal divisions, and by foreign incursions. At the time of Saul's death, his army was overthrown, and Israel was scattered and dismayed. During the short reign of Ishbosheth his son, the division of the nation into two kingdoms, and the bloody civil war which ensued, occasioned heavy calamities, and made the land to tremble. And when David was crowned king over all Israel, the nation was still mourning and shaking, for the disasters which it had sustained, and the wars with which it was threatened. These deplorable scenes the inspired king, in this Psalm, depicts and laments. But in contemplating them, he rises above all human agencies, and views the whole as under the sovereign providence of God. *Thou hast scattered us ;—THOU hast made the earth to tremble ; THOU hast broken it ;—THOU hast shewed thy people hard things ; THOU hast made us to drink the wine of astonishment.*

Viewing those calamities as brought upon the land under the administration of God, he regarded them, with profound humility and awe, as tokens of God's displeasure. *O God, thou hast cast us off ;—Thou hast been displeased.*—But while he bows before the offended Majesty of heaven, with holy fear ; he does not yield to despondency. With hope in the divine mercy, he fervently prays, *O turn thyself to us again ;—heal the breaches of the land.* And his hope is encouraged by present evidence of the divine faithfulness. *Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.* In bringing David to the throne, according to his promise, to be the fostering

shepherd of his people, Jehovah lifted up an ensign to the nation ; a banner to be displayed, as a demonstration of his truth, and an indication of the way in which they might expect his favour, and assuredly find peace.

Consentaneous with these views and sentiments of ancient and inspired piety, are the views and sentiments with which, at this time, our minds, my brethren, should be deeply impressed.—I shall therefore endeavour to shew,

I. That God is displeased with this nation.

II. That there is great reason for his displeasure.

III. That it is most highly important to us, that we obtain the return of his favour. And,

IV. That we have reason to hope, that the return of his favour may be obtained.

FIRST, then, God is displeased with this nation.—Who can doubt this ?—

He has done great things for us. With an outstretched arm, he brought our fathers over the Atlantic, drove out the heathen before them, and planted them in this land. He smiled upon them, and they increased to a numerous people. When our rights were infringed by our parent country, he took us by the hand, and, with many signal displays of his power and goodness, conducted us through the perils of an eight years war, and established us at length in independence and peace. Afterwards, for the security of our rights and privileges, and especially for the prosperity of our commerce, it was seen to be necessary to strengthen the union of these sovereign States, and to give to the whole a common interest, and a national capacity and character. He favoured the design ; and a federal constitution, combining the wisdom of ages, and admirably suited to its important purposes, was adopted. That was the epoch of our national maturity : and at that epoch it might well have been said, “What one nation in the earth is like this people, whom God went to redeem for a people to himself, and to make him a name, and to do for us great things ?”

Designated, by the finger of Providence, as the people of Heaven's peculiar favour, the subsequent events of our history, for a series of years, were answerable to the high designation. Our national prosperity was beyond all parallel, excepting in some bright periods of the history of ancient Israel. Our commerce, that principal object of the federal compact, blest with the smiles of Heaven, quickly whitened every sea, and extended itself to every shore; and, through its thousand channels, wealth flowed in upon us with a constant tide, from all parts of the globe. The national treasury was replenished, public credit was redeemed and established, and all classes of the community were relieved and enriched. Agriculturalists, mechanicks and manufacturers found ample employment, and their various labours, ample reward. Our forests were turned into fruitful fields; the several departments of life and of society, emulously rose on the scale of improvement; science and literature felt and acknowledged the general impulse; and our country, in its whole extent, presented one scene of activity, plenty, and joy.—Such was our state, while the God of our fathers smiled on our land.—But the scene is changed.—

Commerce, whose influent tide gave motion to the whole vast machinery of our prosperity, by check after check, has been repressed, until its tide has almost ceased. Our ships and our merchandize have been seized, and confiscated; or burnt, or sunk, or held in restraint. Our mariners, taken by force or fraud, have been immured in foreign prisons, compelled to enter on board belligerent ships, or turned upon the world, destitute and forlorn, in distant and unfriendly climes. Hundreds of families, lately in affluence or easy competence, are reduced to poverty or distressing embarrassment. Thousands of individuals lately in full and lucrative employ, are stopped in their several occupations, and know not what to set themselves about. The spirit of fair and laudable enterprise is checked; the vigour of honest and generous activity is palsied. Dismay and distress pervade our maritime towns,

and thence are communicated to all parts of our country. No class of the community, no department of society, but feels the shock.—All this, my brethren, is under the providence of God, and is a sure indication of his displeasure.—But this is not all.

We are a divided people :—the effects of our divisions are deplorable, and the aspects of them are fearful. “Where envying and strife is, there is confusion, and every evil work.” This divine aphorism is awfully verified in our land. Our divisions are infinitely more to be deplored, than the adversity which we feel, in regard to our temporal wealth. They disturb the peace and impair the happiness of every department of society ; not excepting the domestick circle, nor even the sacred enclosure of the church of God. They repress the social affections ; they blast the charities and courtesies of life ; they violate, and almost sever the ties of sacred friendship, and of christian brotherhood. They produce chilling alienations, unsleeping jealousies, bitter animosities, implacable hatreds. They injure the reputations, and hinder the usefulness of individuals, and of whole classes of men ; sparing no age, nor condition, nor station, nor character. Under their baleful influence, we wofully know the import of the prediction, “The people shall be oppressed, every one by another, and every one by his neighbour ; the child shall behave himself proudly against the ancient, and the base against the honourable.” And under the same influence, every publick design, however useful, however benevolent, however religious, becomes an object of jealousy ; every effort of publick spirit, every conspicuous attempt to good, is sure to be opposed.

Yes, my brethren, our divisions spread through the land an influence, every where to be felt, which acts with the malignity of a consuming curse.—Their evils are endless.—They call into action all the bad passions of our nature ; they sever the bands of society ; they break down the barriers of virtue ; they poison the sources of enjoyment ; they obstruct the enterprises of benevolence ; they violate the sanctity of all that is

sacred ; they shake not only the pillars, but the very foundations of the Republick.—Yet *these*, also, are under the providence of God : and what surer token could we have of his holy displeasure ?

Connected with this is another token, too conspicuous and too awful to be passed unnoticed. An infatuation of mind, as evident as it is deplorable, prevails in our country. Infatuation naturally and necessarily results from the prevalence of the evil passions. When these passions prevail, people will not soberly exercise their understandings, and their minds are infatuated of course. And this infatuation, first the effect of the passions, afterwards becomes a cause of excitement to them. It always views things in a deceptive light ; and fuel for the passions is what it perpetually seeks.

Does any one doubt that such an infatuation prevails ? If it does not, what reason can be assigned for the irreconcilable disagreement, regarding almost every thing ?—regarding, not matters of speculation only, but matters of fact,—matters open to public view, and capable of being most perfectly ascertained. Why is it, that what one affirms, another is sure to deny ? that what one believes, another is sure to disbelieve ? that what one receives and holds as most important, another cannot with patience, even hear mentioned ?—I assign this infatuation to no party, to no class : but that it exists, that it most fearfully prevails, no one can doubt, who is not himself, in the highest degree, under its influence.

It is an old adage, “ Whom God will destroy, he infatuates ;” and the adage is warranted by the sacred oracles.—*Thou hast made us to drink the wine of astonishment.*—When the people of Israel supported Saul whom God had rejected ; when, to please him, they concurred in persecuting David, who was the Lord’s anointed, and worthy of their highest esteem and confidence ; and when, after Saul’s death, they adhered to Ishbosheth, and engaged in war against David, in direct opposition to the declared will of God ; then it was, that they were filled with the wine of astonish-

ment, were intoxicated, were infatuated. This wine of astonishment, or spirit of infatuation, is often mentioned in the divine threatenings against guilty nations.* “Take the wine-cup of this fury at my hands,” said Jehovah to Jeremiah, “and cause all the nations to whom I send thee to drink it; *and they shall drink, and be moved, and be mad.*”† Especially, according to divine prediction, the nations, adhering to the great ten horned Beast of the Apocalypse, in the last times of his power, are to drink of this infatuating cup, to the most desperate intoxication.—Do we, then, partake of it in this land?—and can we doubt whether we are under the Divine displeasure!

The token last to be mentioned is the present war.—No person, seriously conversant with the divine oracles, can disbelieve that war, whether defensive or offensive, just or unjust, expedient or inexpedient, is a token of the Divine displeasure. It is one of God’s expressly appointed judgments, for the punishment of guilty nations.

What course *this* war is to take, how long it is to continue, or what is to be its issue, is known only to Him, who has nations with their rulers in his hands. This, however, we know, that war cannot exist without calamity. “Every battle of the warrior is with confused noise, and garments rolled in blood.” Every march of an army is with terror and devastation. But the carnage of battles and the ravage of marches—the destruction of life and of property, by land and by sea—the lamentations of widows and orphans, and the distress of ruined families—the diminution or excision of the sources of national and individual wealth—the pressure of necessary taxes and contributions, and the consequent privations, embarrassments, and sufferings:—These are not the only evils of war.

“From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight

* See Patrick and Scott on the text. † Jer. xxv. 15.

and war, yet ye have not, because, ye ask not." So speaks the divine oracle.—Pride, ambition, avarice, hatred, revenge; these and the kindred lusts and passions of our depraved nature are the instigators and fomentors of war. But commenced and prosecuted, with these lusts and passions, what will not war do? It will not hesitate to trample on all the laws of God, and rights of men. Utterly contemning the divine precept to love others as ourselves, to love even our enemies, it glories in hatred and revenge, and offers every incentive to the thirst for plunder and for blood. Of all the evils, indeed, resulting from war, its moral effects and consequences are the most to be deplored. Hundreds and thousands, called away from the ordinary occupations of life, from the bosom of virtuous society, from the means of moral and religious instruction, are devoted to pursuits in which every corrupt propensity finds encouragement, are placed in the way of every temptation to vice and impiety, and are deluded with an imaginary dispensation from the laws of morality and religion. A hideous mass of corruption is embodied; the contagion spreads uncontrollably and without bounds; and a general dissolution of morals and manners ensues.

But while contemplating war with its endless evils, as a token of the divine displeasure, we ought not to forget the peculiarly portentous aspects of the present age and state of the world. No enlightened believer in the divine oracles can doubt, that the times in which we live are eminently times of God's vengeance and recompence on guilty nations:—the "perilous times" so often mentioned, and so awfully described, in prophetic scripture. For years, we have viewed with amazement the tremendous scenes, exhibited on the theatre of Europe, and congratulated ourselves on our remoteness from them. That terrifick drama is proceeding; and it will proceed, until its catastrophe shall be developed, in "the battle of the great day of God Almighty." After having been long spared in divine mercy, we are at length drawn into the direful conflict; and no man can tell how deeply we are to

be involved, or what is to be our ultimate destiny !— Surely, my brethren, God is displeased with this nation.—And,

II. There is great reason for his displeasure.—“ Ah, sinful nation, a people laden with iniquity, a race of evil doers, children degenerate ! we have forsaken Jehovah, we have provoked the Holy One unto anger, we are gone away backward.”

As a people, we have been *ungrateful*. We have not remembered “ God our Rock, and the high God our Redeemer.” We have not rendered unto him according to the benefits which we have received ; but we have abused his blessings, and consumed them on our lusts. We have “ waxed fat, and kicked.”—We have been a *worldly* people. Excessive love of the world has strongly marked our general character ; has given to us a prominent feature, by which we have been distinguished, and for which we have been reproached, among the nations.—And we have been a *proud*, a *vain* people. We have been vain of our liberties and privileges, vain of our increasing wealth and general prosperity, vain of our supposed knowledge and goodness.

Praising ourselves, perpetually, as the wisest and most virtuous people on earth, we have been deluded into a most dangerous *confidence* and *security*. In the vanity of our minds, we have imagined ourselves secure from the dangers and disasters of other nations ; and have refused to take warning from the fallen republics of ancient and modern times. And have we not refused to take warning, even from the oracle of Heaven ? Though “ the God of Israel hath said, and the Rock of Israel hath spoken, He that ruleth over men must be just, ruling in the fear of God ;” have we not ventured to condemn this divine maxim ? Though “ the wicked ” should “ bear rule ” over us ; have we not believed that, wise and good as *we* are, *our* “ land ” would *not* “ mourn ?” And, while complimenting ourselves as a religious people, have we not been wakefully jealous, lest religion and its institutions should abridge our liberties, and have too

much influence on our concerns? And hence, instead of taking our maxims from the word of God, and the sound experience of ages; have we not taken them rather from the insidious infidels of these last times, whose great object has been to “CRUSH” religion, and rid the world of its restraints?

Jehovah has expressly informed us, that the *profanation of the sabbath* was a principal reason of his displeasure against Israel, and of their being given into the hands of the Assyrians and Babylonians: but we have disregarded the warning. The profanation of the sabbath is a public and a crying sin of our land; a sin by which we are constantly provoking the Holy One of Israel unto anger.—Did the land of Israel mourn, “because of *swearing*?” Who then can pass through our streets, and not feel at his heart, that God has reason to be displeased with us! How many mouths in our land are continually open against Heaven, uttering the most horrid blasphemies, and audaciously invoking damnation on themselves and all around them!—*Lying* also, and *slander*, were among the provocations, by which the people of Israel brought down upon themselves the vengeance of “HIM who cannot lie.” But, my brethren, if the criminations and recriminations which we every day read and hear are just, the people of this land are all liars and slanderers! How far this is true, it behoves every one most seriously to consider. Certainly, however, it would seem to have been adopted as a maxim in this country, that lying for certain purposes is justifiable, and even commendable; and that a falsehood once uttered, should never be retracted.—“*Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*”—“*Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink: that justify the wicked for a reward, and take away the righteousness of the righteous from him!*”

“In the last days,” says the Spirit of prophecy, “perilous times shall come. For men shall be lovers of their own selves; covetous, boasters, proud, blasphe-

mers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof." This awful description comprises all manner of wickedness ; yet to what a fearful extent is even this description applicable to the present generation of this land ! Who can make the application, in the extent to which it will obviously go, and not feel the blood chill to his heart !—No wonder, my brethren, that God is displeased with this nation.—But,

III. It is most highly important for us, that we obtain the return of his favour.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven, and in the earth, is thine ; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all." This devout acknowledgment was made by David, at the close of his long and prosperous reign ; and the sentiments of it should evermore dwell in the hearts of all rulers and people. In this view of God, a nation, as well as an individual, has every thing to fear from his displeasure, and every thing to hope from his favour. "Blessed is that people whose God is Jehovah : " but when once he "rises out of his place" to punish a perverse nation, deplorable indeed must the condition of that nation be, until he rest from his anger. If, my brethren, our present calamities are from his displeasure, must they not continue, and even increase, until he turn himself to us again ?

Is the adversity of the times, in regard to our temporal interests, a token of his displeasure ? How then can we expect a change for the better, so long as his displeasure towards us continues ? Should we not rather expect this adversity, with the various embarrass-

ments and distresses resulting from it, to become more and more insupportable?

Are our civil divisions a token of his displeasure? What then are we to expect, if he do not turn himself to us again? The strife will increase; the animosities and hatreds will become more and more rancorous; and ere long they will "break out, and blood will touch blood!"

Is the prevailing infatuation a token of the divine displeasure? If then the displeasure be not turned away, what have we to expect, but to drink of this wine of astonishment even to the dregs? What, but to become more and more infatuated, until, totally blind to the things of our peace, we furiously rush into ruin! It was thus with the Jews in the last times of their national history. Thus the Spirit of prophecy has foretold it should be, with the nations, adhering to the ten horned Beast, or under his influence, in the last times of his power. And have not awful instances of the fulfilment, in part, of this prediction, been witnessed in our day? What but this spirit of infatuation was the ruin of Holland, of Italy, of Switzerland, of Germany, of most of the States and Kingdoms of continental Europe? They did not fall under the arm of the conqueror, till they had drunken of this wine, and were "mad." The rulers as well as the people were intoxicated. Their councils were perverted, their arms were enfeebled; they were "astonied one with another," and their ruin became inevitable. And if God do not turn himself to us again, how can we assure ourselves, that he will not soon say, "Behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Wo unto them that seek deep, and hide their counsel from the Lord; and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay."

Is the war a token of the divine displeasure? What then must be its progress, and what its issue, if the displeasure be not turned away? We fondly indulge the hope, that the conflict will be short, and the calamities of it light; but the whole disposal of it is with the Lord. Under his providence, the course of events may be altogether different from what we calculate; and the awful appeal which we have made, instead of issuing in the establishment of our rights, may turn to their utter subversion. "The race is not to the swift, nor the battle to the strong."

The relation in which we now stand to the great conflict in Europe, is not to be regarded with lightness. We shall deceive ourselves, if we imagine that we shall not be considered as having a part in that conflict. Firmly resolved as we may be to stand by ourselves, and to carry on our own warfare, uncontrolled and unassisted by any other power; we should certainly lay our account, that the mighty power, under whose iron rod all Europe groans, will regard us as a confederate; and will employ all the resources of its policy to connect our destiny indissolubly with the destinies of the great empire. On this point there can be, it would seem, no discordance of opinion. Nor can there be any discordance of opinion, in regard to the event, should such a connexion be formed. That terrible power knows no difference between friends and dependents, between allies and vassals.

And what is that power, but the Roman empire revived—the ten horned Beast, with his deadly wound healed?—"His deadly wound was healed; and all the world *wondered* after the Beast."—"And they worshipped the Beast, saying, *Who is like unto the Beast! who is able to make war with him!*"—"The ten horns are ten kings, which—*receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast.*"—"They shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—And I saw the BEAST, and the kings of the earth, and their armies gathered together to make war against HIM that sat on

on the horse, and against his army."—"THESE SHALL MAKE WAR WITH THE LAMB, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.*—Could description, my brethren, be more exact? or prediction more distinct? Is not the power here designated, while it has hated the whore, the Romish Church, and made her desolate, yet evidently also at war with the LAMB? Did it not, but a few years ago, explicitly and in the face of the world, declare itself against the King of kings and Lord of lords—against the throne and "monarchy of heaven?" And, though it has since, for purposes of state, put on the papal form of religion, are we to suppose that its real character is altered, or that it has relinquished its once avowed design to "CRUSH" Jesus Christ! No, my brethren, it is the same infidel, atheistical power still; and is pursuing, though now under cover, the same desperate design. And this design it will not cease to pursue, until by the influence of its "spirits of demons," its insidious emissaries, "that go forth to the kings of the earth and of the whole world," its armies shall be assembled at Armageddon, for the battle of the great day of God Almighty!

My brethren, if there is a plain and "sure word of prophecy" in the book of God, this is one; and it was made plain, because it was intended as a warning to all people in these last times:—a warning which, as a watchman on the walls of our Zion, I am bound, fearless of reproach, most loudly to proclaim. If it is possible that *this* nation may be connected with the great infidel empire of Europe; the bare possibility should deeply impress our minds with the importance of obtaining the speedy return of God's favour and protection. His own warning voice proclaims, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And the most fervent prayer of every friend to him, of every

* Rev. xiii. 3, 4. xvii. 12, 13, 16. xix. 19. xviii. 14.

friend to his country, should be, 'From that woful doom, good Lord deliver us!'—But,

IV. We have reason to hope, that the return of the divine favour may be obtained.

Great as I view our sins to be, and imminent our dangers; yet I am not of the number of those, if any there are, who "despair of the Republick:" but while mine eyes would run down with tears for the condition of my country, my heart cleaves to the hope and to the confidence, that the God of our fathers, though displeased, and greatly displeased, has not utterly forsaken her.

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. David, raised to the throne in fulfilment of the divine promise, was the leader and commander of Israel, under whose banner the scattered tribes were reunited, their breaches were healed, and their land became prosperous and happy.

To them that fear him in this land, God has also given a banner, that it may be displayed because of the truth. Christ, of whom David was an eminent type, was acknowledged by our fathers as their "Leader and Commander." He was their "Hope," he was their "Saviour in times of trouble." "They cried unto him and were delivered; they trusted in him and were not confounded."—His name, my brethren, is still the glory of our land; and his call to us is, "Look unto me, and be ye saved." If we obey his word, if we rally round his standard as the centre of our union, and the pillar of our hopes, he will assuredly "deliver us out of the hand of our enemies," save us from our dangers, and make us to dwell in quiet and joyful habitations.

Is ours, then, a desperate case? Degenerate children as we are, and deeply as we have revolted from God; yet is there not a precious number in our land, who remember him still, and who will hear his voice? They must be the first to rally round the standard. To them the banner is given, and they must display it. By all that is dear to them:—by the welfare of

their families and of their country, by the honour of their Lord and Saviour, by the peace and prosperity of Zion, by the blood of their redemption and their hopes for eternity, the call is urged home to their hearts, to cease from strife and from discord among themselves; to lay aside all wrath, and clamour, and evil speaking; to love as brethren, forbearing one another, and forgiving one another; and to shew themselves in true character, as the disciples of Christ, as soldiers of "the Captain of salvation." United under his banner, they must "take unto them the whole armour of God, that they may be able to withstand in the evil day, and having done all to stand." They must "stand, having their loins girt about with truth, and having on the breastplate of righteousness; and their feet shod with the preparation of the gospel of peace. Over all they must take up the shield of faith, with which they will be able to quench all the fiery darts of the wicked. And they must take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Yes, with one heart and one mouth, they must lift up the fervent and incessant prayer, "Spare thy people, O Lord, and give not thine heritage to reproach." "We have heard thy speech, and were afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Will not all good men do this? By whatever different names they may have been called, will they not all unite under this banner; and let their motto be one, 'FOR CHRIST AND OUR COUNTRY!'—If they will, God will be entreated for our land. He will turn himself to us again, and "remember for us his former loving kindness, and tender mercies." "The Spirit will be poured out from on high;" hundreds and thousands will flock to the standard; "truth shall spring out of the earth, and righteousness shall look down from heaven;" "and the work of righteousness shall be peace, and the effect of righteousness, quietness

and security." God will dwell in the midst of us; will make our land as "a strong city; and will appoint salvation for walls and bulwarks." He will dispose our enemies to be at peace with us, and us to be at peace with them; or else, if he call us to vindicate our rights in the high places of the field, he will "go forth with our armies, cover their heads in the day of battle," and give to them the song of victory. He "will restore our judges as at the first, and our counsellors as at the beginning;" "and wisdom and knowledge shall be the stability of our times and strength of salvation, and the fear of the Lord our treasure."—"Happy is the people that is in such a case; happy is the people whose God is Jehovah."

My friends, the standard is lifted up; the banner is displayed: the only banner by which you, or your country, can be saved. Will you repair to this standard? Will you enlist under Christ as your "Leader and Commander?"—Say not, 'It will avail nothing, as it regards the safety of the country, for us to enlist, unless others will.' If it avail nothing for the safety of the country, it will assure your own safety for time and eternity. Besides, who rather than you, should be first to enlist? and who can tell how extensive, how numerous the enlistment may be? The same banner is displayed, and will be displayed, in the different parts of our land; and thousands on thousands, we trust, will volunteer under it. Delay not, then; but press forward for the first honours of the service. Do you ask to have the terms of enlistment, and the duties of the service explained? I will briefly explain them.

If then you would enlist under the banner of the Prince of peace, you must utterly renounce the service of his veteran Adversary. You must renounce sin. You must "deny ungodliness, and every worldly lust;" and resolve to "live soberly and righteously, and piously in the world." And you must resign yourselves unreservedly to him, into whose service you enter. You must believe in him as the Son of the

Higheft, the Prince of the kings of the earth, to whom angels, principalities and powers are fubject; “in whom are all the treafures of wifdom and knowledge,” who is “mighty to fave,” and who will affuredly conduct his followers to “glory and honour, and immortality.” Thefe are the terms of enliftment; and correfpondent with thefe are the duties of the fervice.

Having entered the fervice, implicit obedience to your Commander will always be indifpenfable. You will hold yourfelves no more at liberty to walk “in the way of your own hearts, or the fight of your own eyes;” no more at liberty to regulate your deportment, or converfation, by the cuftoms, or maxims, or courfe of this world; but taking the f acred manual given you by Chrift, the fcriptures of truth, for your directory, by this perfect ftandard, all your opinions and all your actions muft be formed. Love to God and love to men muft rule in your hearts; and the glory of God, the honour of Chrift, and the higheft good of men, all which unite in one, muft evermore be held in view, as your ultimate object.

You will love your country, and feek her profperity. “Submitting yourfelves to every ordinance of man for the Lord’s fake,” you will “render unto all their dues: tribute to whom tribute is due; cuftom to whom cuftom; fear to whom fear; honour to whom honour.” But you will ferve your country, only under the banner of Chrift. You will hold it as a fure and f acred maxim, that “except He keep the city, the watchmen watch in vain; if he be not the fun and the fhield of the nation, our deareft rights, and liberties, and interefts, muft be in conftant jeopardy. “Ceafing from man then, whose breath is in his noſtrils,” you will put no confidence for fafety in princes or rulers, any farther than their meafures fhall appear to be conformable to the eternal principles of truth and right. Neither will your confidence reſt in the boafled wifdom and virtue of the nation; in our civil inſtitutions, excellent as they are; in our local ſituation, remote from the ſeats of Euro-

mean policy and power ; nor in any of those things in which this people, while removing their hearts from the Rock of their salvation, have fondly put their trust. The very thought of reliance on foreign aid, on aid from the EMPIRE OPENLY HOSTILE TO YOUR ADORED PRINCE, *upon your inviolable oath of allegiance to him*, you will utterly abhor and abjure. But confiding in HIM, “the WONDERFUL, the COUNSELLOR, the MIGHTY GOD, the PRINCE OF PEACE,” in every situation of your country, and to whatever scenes of arduous duty you be called, you will always “be ready to every good work”—always “quit yourselves,” in your respective stations, “like men”—always “stand fast in the liberty wherewith HE hath made you free.”

Whether at home however, in your spheres of private and public duty, or abroad in the high places of danger, on land or sea ; it will behove you, at no time to forget, whose you are, and whom you serve. His orders and commands are unalterable ; the same in the time of war, as in the time of peace. If then you hear it said by any, “Thou shalt love thy neighbour, and hate thine enemy ;” you will remember that his command is, “*Love your enemies ;*” nor will you ever imagine that genuine patriotism, true love to your country, consists in hatred to any other nation. You will *volunteer*, therefore, in no enterprises of blood, or of plunder, which he will not approve ; in none which, by his law, will involve you in the guilt of murder, or of robbery.

He “*is Lord of the Sabbath day ;*” which you will “remember, to keep it holy.” Far from supposing, that the mere signal of a prize gives you a dispensation, to trample on all the sacredness of the sabbath ; you will allow, on that day, no secular concerns, other than those of necessity and mercy, to engage your attention. And the profanation of the sabbath, that crying sin of our land—that growing, rapidly growing sin of this place—you will feel it incumbent on you, by all suitable means to check, and as far as possible to suppress.

Nor will you forget the exprefs order of your Commander in chief, "*Swear not at all*:"—"take not the name of the Lord thy God in vain." Not only will you refrain moft facredly yourfelves, from every breach of this order ; but you will fet your faces, firmly and efficiently, againft the audacious, the heaven daring profanenefs and blasphemy, with which our ftreets, and corners, and wharves inceffantly ring, and which is continually afcending, for judgment, to the ears of the Lord of fabbaoth !

Another order of the fame high authority is : "*Lie not one unto another ; but fpeak every man truth unto his neighbour*." Never, then, can you admit, never can you tolerate the delufion, the pernicious doctrine, that either the divine glory or the good of your country is to be promoted by falfehood, or by a finifter fuppreffion of truth. Nor will you ceafe, in thefe evil times, to charge your confciences, on this fubject, moft folemnly before God ; left by rejoicing in the expected fuccefs of a lie, or by connivance at falfehood, you become unawares partakers of the guilt.

"*Let all your things be done with charity*," is another general order of great comprehension : one which, in the prefent divided ftate of public opinion, demands very fpecial attention. Differences of opinion muft be expected to exift ; and the right of all freely to exprefs, and honeftly to maintain their opinions, no enlightened friend of truth, or of his country, can difpute, or wifh to abridge. But this right fhould always, and efpecially at a time like the prefent, be exercifed with charity. The folemn and fearful ftate of our country fhould bring every one to a ferious and thoughtful pause. The man is mad, who refolves that he will not fee, otherwife than he has feen. Rather fhould he fit down, and difpaffionately and deliberately examine the grounds on which his opinions reft, and the ends for which they are maintained. The love of country and the fear of God fhould reftrain every one, from yielding his judgment to the control of his paffions ; from acting upon the prepofterous maxim, that nothing which does not favour

his views, and every thing which does, is to be believed; from answering substantial fact and solid argument, with opprobrious epithet, rash assertion, or angry denunciation. Under the banner of Christ, passion must give place to reason, prejudice to candour, bitterness to charity, delusion to truth, and partial views to the public good.

Under Christ, in a word, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, these things you will attentively consider," and invariably practise. And that you may not fail in your duty, or falter in your course, you must keep your eyes on your divine Leader, rely on him with unwavering assiance, and follow him without reluctance and without fear. In his strength you may do all things; he will make you "conquerors, and more than conquerors;" and his sure word is, "To him that overcometh will I grant to sit down with me in my throne."

My friends, are you concerned for your country? do you desire her welfare? Rally, then, under the banner here displayed; join and follow this standard; and it will not be your fault, if your country be not safe and happy. And could my feeble voice be heard, I would proclaim to the whole nation, that this is the way and the only way of safety and happiness.—"*O house of Israel, cannot I do with you as this potter? saith JEHOVAH. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*"—"Wherefore return unto me, and I will return unto you, saith JEHOVAH."

AMEN.

